

# **Karl Marx**

## **Thesen über Feuerbach**

## **Theses on Feuerbach**

*German Text  
with a Facing-Page English Translation  
and Notes*

*By*

**Carlos Bendaña-Pedroza**





# **Thesen über Feuerbach**

## **Theses on Feuerbach**



Der gefesselte Prometheus  
Zeitgenössische Allegorie auf das Verbot  
der Rheinischen Zeitung

## Prometheus bound

Contemporary allegory on the ban of the *Rheinische Zeitung*  
whose editor-in-chief was Karl Marx in 1842-1843

Illustration facing page 1 of the volume 1 of the MEGA  
Marx Engels Archiv Verlagsgesellschaft Frankfurt A. M. 1927.  
Universität zu Köln.

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# Preliminary Note

The present translation of Karl Marx's "1) *ad* Feuerbach," the original version of the "Theses on Feuerbach," is based on the analysis of the text in its context, this being constituted by both the immediate works of Marx and certain works, above all, of Georg Wilhelm Friedrich Hegel and Ludwig Feuerbach.

The text is that of *Marxens Notizbuch aus den Jahren 1844-1847* (*Marx's Notebook from the Years 1844-1847*), according:

1) to Karl Marx and Friedrich Engels, *Historisch-kritische Gesamtausgabe* (*Historical-Critical Edition of the Complete Works of Karl Marx and Friedrich Engels*, MEGA), Section I, volume 5, edited by Vladimir V. Adoratzky on behalf of the Marx-Engels-Lenin Institute in Moscow, Berlin, Marx-Engels Verlag, 1932, pp. 533-535.

2) To Karl Marx and Friedrich Engels, *Werke* (MEW), volume 3, published by the Institute of Marxism-Leninism, Berlin, Dietz Verlag, 1958, pp. 5-7.

The MEGA and the MEW use the text of "1) *ad* Feuerbach" originally edited and published by David B. Riazanov in the *Arkhiv K. Marksa i F. Engel'sa* (*Archive of K. Marx and F. Engels*), journal of the Institute of K. Marx and F. Engels in Moscow, Editorial House of the State, 1924, pp. 200-202 (facsimile: pp. 203-207).

The MEGA paginates the text, and reproduces both the single closing parentheses which follow the Arabic numerals

of the theses and the horizontal line by means of which Marx separates thesis 11 from the ten preceding ones. MEW uses Arabic numbers without closing parentheses and omits the line. Karl Marx and Frederick Engels *Collected Works* (MECW) prescind also from the parentheses, and maintains the line. Karl Marx and Friedrich Engels *Selected Works* (MESW) utilizes Roman numbers and suppresses the line.<sup>2</sup> In MEW and MECW the original title is preceded by the popular one “Theses on Feuerbach,” indicating through brackets that the latter does not belong to the original text. We use the elements reproduced by MEGA and its pagination, and place the popular title after the original one.

Among the eponymous translators I mention Austin Lewis,<sup>3</sup> Roy Pascal,<sup>4</sup> T. B. Bottomore,<sup>5</sup> L. D. Easton and K.

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1. Anon., trans. *Karl Marx*. “[*Theses on Feuerbach*] 1) ad Feuerbach.” In MECW. Vol. 5. Moscow: Progress Publishers, 1976. Pp. 3-5.
  2. Anon., trans. *Karl Marx*. “*Theses on Feuerbach*.” In Karl Marx and Friedrich Engels, *Selected Works* (MESW). In three vols. Vol. I. Moscow: Progress Publishers, 1976. Pp. 13-15.
  3. Austin Lewis, trans. “*Marx on Feuerbach*.” “Appendix” to Frederick Engels. *Feuerbach. The Roots of the Socialist Philosophy*. Trans. Austin Lewis. Chicago: Charles H. Kerr, 1903. Pp. 129-133.
  4. Roy Pascal, trans. *Karl Marx*. “*Theses on Feuerbach*.” “Appendix” to *The German Ideology. Parts I & III. By Karl Marx and Friedrich Engels*. Trans. and ed. R. Pascal. New York: International Publishers, 1947. Pp. 195-200.
  5. T. B. Bottomore, trans. *Karl Marx*. “[*Theses on Feuerbach*.”] In *Karl Marx Selected Writings in Sociology & Social Philosophy*. Newly trans. T. B. Bottomore. New York: McGraw-Hill, 1964. Pp. 67-69.

H. Guddat,<sup>6</sup> and Cyril Smith.<sup>7</sup> Some of them use Roman numbers; others, Arabic ones but between complete parentheses. No one utilizes the original title, no one the pagination nor the horizontal line. This is in part understandable in the case of those who translate, not the original text, but its Engels's version as Austin Lewis and MESW do.

However, the preference for this version is meaningful, because it is, evidently in some cases, the source of the omissions or modifications into which the translator of the original falls, as it can be illustrated with Pascal<sup>8</sup> and Bottomore.<sup>9</sup> These expressly announce to translate, not the version of Engels, but the original; however, no one of them, for instance, mentions Marx's title, as said above in general; they employ simply "Theses on Feuerbach."

These textual aspects, in general, have an interpretative significance to be established in each case by the analysis. For instance, the pagination situates "1) ad Feuerbach" in a precise context of notes, some of which can be hermeneuti-

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6. L. D. Easton and K. H. Guddat, trans. *Karl Marx. "Theses on Feuerbach"*. In *Writings of the Young Marx on Philosophy and Society*. Trans and ed. L. D. Easton and K. H. Guddat. Indianapolis, Indiana: Hackett Publishing, 1997. Pp. 400-402.
  7. Cyril Smith, trans. *Karl Marx "Theses on Feuerbach."* 2002. <https://www.marxists.org/archive/marx/works/1845/theses/index.htm>.
  8. "*Theses on Feuerbach.*" P. XVII.
  9. [*"Theses on Feuerbach."*] P. 69.

cally relevant for it. MEGA and MEW collocate our text (MEW in its Engel's version) in *The German Ideology* together with the following ones: "Hegel's Construction of the Phenomenology," which appears on page [16] of the *Notebook*; "[The Civil Society and the Communist Revolution]," pages [23] and [22]; and four theses that take up the page [51] together with thesis 1. But these texts are associated merely as appendix or supplement of *The German Ideology*,<sup>10</sup> not because it may exist an independent theoretical connection between them.

Moreover, this approach leads to exclude the "[Project of a 'Library of the Most Prominent Foreign Socialist Writers]," which appears on page [25] of Marx's *Notebook*,<sup>11</sup> of which I have demonstrated in an unpublished paper the significance for the reading of the "Theses."

Another example. Interpreters in general agreed that through the horizontal line Marx indicates thesis 11 as summary of the preceding ones. This poses the question of the summarized contents. Because it is not clear whether the contents commonly assigned to certain theses are summarized by thesis 11. This one would thus become a touchstone of the interpretation of the whole text. (I am also dealing with this question in a work in progress.) For these and analogous

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10. „Anhang" (Appendix) to *Die deutsche Ideologie* in MEGA. Sect. I, vol. 5. Pp. 530-535; „Beilagen" (Supplements) to *Karl Marx und Friedrich Engels 1845-1846*. In MEW. Vol. 3. , Pp. 533-538.

11. MEGA. Sect. I, vol. 5. P. 549.

raisons this kind of signs must not be ignored.

In all this, naturally, I keep in mind the text of the new MEGA, which for the investigator of “1) ad Feuerbach” is the best. For example, Marx practices certain uncommon abbreviations so as *d.* for the German article *der* (the). This is obviously one of the raisons that laid Engels to assert the “Theses” in its original state were “not intended for the print.”<sup>12</sup> The new MEGA gives the complete word *der*, but by underdoting the letters *e* and *r* the editor indicates that they are replaced in the original by a point. Thus, in general, the new MEGA conveys the original text, making it suitable “for the print.”<sup>13</sup>

Now, for the present bilingual edition, I start out from the fact that the text of MEW, based on the old MEGA through the second Russian edition of the collected works of Marx and Engels (*Sochineniya*); that of MECW, based on MEW; and that of MESW, which reproduces the version of Engels, are up to now the texts more used by scholars as well as by the public in general. In the last case the raison is that Engels makes the text suitable “for the print” understanding properly by this: readable by most of readers. Thus, instead of

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12. Friedrich Engels. „[Vorbemerkung]“ ([Preliminary Note]) to *Ludwig Feuerbach und der Ausgang der klassischen deutschen Philosophie*. Stuttgart: Dietz 1888. P. VII.

13. See Georgi Bagaturia et al., eds. *Karl Marx. Exzerpte und Notizen 1844-1847*. In Karl Marx, Friedrich Engels *Gesamtausgabe* (MEGA 2). Sect. IV, vol. 3. Pub. Internationale Marx-Engels-Stiftung. Berlin: Akademie 1998. Pp. 480 and 447.

abbreviations as the above mentioned, he gives the word simply in its full form; or, to take another example, he modifies the punctuation apparently insofar as it makes it difficult the reading.

Riazanov follows him, but in a critically discreet way. Engels goes so far as to change or to omit certain words, or to make additions, some of which affects essentially the content of the original. Riazanov avoids this. For example, concerning thesis 1, the key of the whole document, he limits himself to the following modifications: 1) replacement of the spellings *Thätigkeit* by *Tätigkeit* (activity), *thätig* by *tätig* (active), *fixirt* by *fixiert* (fixed), and *revolutionairen* by *revolutionären* (revolutionary); and 2) expansion of the abbreviations of the definite article and of the conjunctions *oder* (or) and *und* (and). It is evident that these modifications do not affect the essential content of the text, and that they make its reading smooth. The version of Riazanov is thereby the one which, remaining essentially faithful to the original, would be in Engel's sense the most suitable "for the print."

Editorially, thus, I attempt only to call attention to the textual respects considered above, in order that the text brings the reader closer to the thought expressed by it.

The analysis on which the translation is based, has been outlined in my work *El manifiesto del método. Ensayo de interpretación de las "Tesis sobre Feuerbach" de Karl Marx* (*The Manifesto of Method. An Interpretative Essay on Karl Marx's "Theses on Feuerbach"*), Bonn, 2015.

I thank Dr. Martin Beck, Publishing Manager of the Rosa Luxemburg Foundation, for permission, on the part of this institution, to use the text of the MEW in order to

prepare this bilingual edition of “1) *ad* Feuerbach.”

Bonn, April and November 2019, 6 January 2020, 10  
February 2022

Carlos Bendaña-Pedroza



## **The First Edition of the Original Text**

Facsimile of the cover of the *Archive of K. Marx and F. Engels*  
(Архив К. Маркса и Ф. Энгельса, *Arkhiv K. Marksa i F. Engel'sa*),  
volume 1, edited by David Riazanov,  
director of the Marx-Engels Institute,  
which contains the first edition of “1) ad Feuerbach,”  
the original version of the “Thesis on Feuerbach,”  
edited with facsimile and Russian translation by Riazanov himself  
(Moscow, 1924, pp. 200-210).

ИНСТИТУТ К. МАРКСА И Ф. ЭНГЕЛЬСА

*Пролетария всех стран, соединяйтесь!*

# АРХИВ К. МАРКСА И Ф. ЭНГЕЛЬСА

ПОД РЕДАКЦИЕЙ  
Д. РЯЗАНОВА

КНИГА ПЕРВАЯ

ГОСУДАРСТВЕННОЕ ИЗДАТЕЛЬСТВО  
МОСКВА

[http://publ.lib.ru/ARCHIVES/M/MARKS\\_Karl,\\_ENGEL'S\\_Fridrih/\\_Marks\\_K.,\\_Engel's\\_F..html](http://publ.lib.ru/ARCHIVES/M/MARKS_Karl,_ENGEL'S_Fridrih/_Marks_K.,_Engel's_F..html)

Translated and edited by Carlos Bendaña-Pedroza



**Karl Marx**

**Thesen über Feuerbach**

**Theses on Feuerbach**



## Note on the Pagination of the Text

The pagination in MEGA 1 differs from that in MEGA 2. The former numbers the two pages of the fly leaf 1 and 2, and counting pages 3-6 as missing, applies the number 7 to the first text page.<sup>1</sup> The latter counts 8 missing pages, and applies the number 9 to the first one of the text.<sup>2</sup> So that in the old MEGA “1) ad Feuerbach” appears in pages [51]-[55],<sup>3</sup> which corresponds in the new MEGA to [53]-[57],<sup>4</sup> the correlation between the text and its context, of course, remaining the same.

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1. MEGA 1. Sect.I, vol. 5. P. 547.
  2. MEGA 2. Sect. IV, vol. 3. P. 494.
  3. MEGA 1. Pp. 533-535, 550.
  4. MEGA 2. Pp. 19-21.

**Karl Marx**

**1) ad Feuerbach  
[Thesen über Feuerbach]**

*Notizbuch aus den Jahren 1844-1847*  
S. /[51]/-/[55]/

**Karl Marx**

**1) *ad* Feuerbach**  
**[Theses on Feuerbach]**

*Notebook from the Years 1844-1847*

**Pp. /[51]/-[55]/**



/[51]/

1)

Der Hauptmangel alles bisherigen Materialismus (den Feuerbachschen mit eingerechnet) ist, daß der Gegenstand, die Wirklichkeit, Sinnlichkeit nur unter der Form des *Objekts oder der Anschauung* gefaßt wird; nicht aber als *sinnlich menschliche Tätigkeit, Praxis*; nicht subjektiv. Daher die tätige Seite abstrakt im Gegensatz zu dem Materialismus von dem Idealismus — der natürlich die wirkliche, sinnliche Tätigkeit als solche nicht kennt — entwickelt. Feuerbach will sinnliche — von den Gedankenobjekten wirklich unterschiedne Objekte: aber er faßt die menschliche Tätigkeit selbst nicht als *gegenständliche* Tätigkeit. Er betrachtet daher im „Wesen des Christentums“ nur das theoretische Verhalten als das echt menschliche, während die Praxis nur in ihrer schmutzig jüdischen Erscheinungsform gefaßt und fixiert wird. Er begreift daher nicht die Bedeutung der „revolutionären“, der „praktisch-kritischen“ Tätigkeit.

/[52]/

2)

Die Frage, ob dem menschlichen Denken gegenständliche Wahrheit zukomme — ist keine Frage der Theorie, sondern eine *praktische* Frage. In der Praxis muß der Mensch die Wahrheit, i. e. Wirklichkeit und Macht, Dies-

/[51]/

1)

The capital defect of all materialism up to now (Feuerbach's included) is that the object, the actuality, sensibility is grasped only under the form of the *object or of intuition*; but not as *sensibly human activity, practice*; not subjectively. Hence the active side developed abstractly, in opposition to materialism, by idealism — which naturally does not know actual, sensible activity as such. Feuerbach wants sensible objects — ones actually different from objects-of-thought: but he does not grasp human activity itself as *objective* activity. Hence in the "Essence of Christianity" he regards only theoretical activity as the authentically human one, while practice is grasped and fixed only in its dirtily Judaic appearance-form. Hence he does not conceive the significance of "revolutionary," of "practical-critical" activity.

/[52]/

2)

The question whether objective truth can correspond to human thinking — is not a question of theory but a *practical* question. In practice man must prove the truth, i.e., the actuality and power, the this-sided-

seitigkeit seines Denkens beweisen. Der Streit über die Wirklichkeit oder Nichtwirklichkeit des Denkens — das von der Praxis isoliert ist — ist eine rein *scholastische* Frage.

3)

Die materialistische Lehre von der Veränderung der Umstände und der Erziehung vergißt, daß die Umstände von den Menschen verändert und der Erzieher selbst erzogen werden muß. Sie muß daher die Gesellschaft in zwei Teile — von denen der eine über ihr erhaben ist — sondieren.

Das Zusammenfallen des Ändern[s] der Umstände und der menschlichen Tätigkeit oder Selbstveränderung kann nur als *revolutionäre Praxis* gefaßt und rationell verstanden werden.

/[53]/

4)

Feuerbach geht von dem Faktum der religiösen Selbstentfremdung, der Verdopplung der Welt in eine religiöse und eine weltliche aus. Seine Arbeit besteht darin, die religiöse Welt in ihre weltliche Grundlage aufzulösen. Aber daß die weltliche Grundlage sich von sich selbst abhebt und sich ein selbständiges Reich in den Wolken fixiert, ist nur aus der Selbstzerrissenheit und Sich-selbstwidersprechen dieser weltlichen Grundlage zu erklären. Diese selbst muß also in sich selbst sowohl in ihrem Widerspruch verstanden als praktisch revolutioniert werden. Also nachdem z. B. die irdische Familie als das

ness of his thinking. The dispute over the actuality or non-actuality of thinking — that is isolated from practice — is a purely *scholastic* question.

3)

The materialist doctrine of the transformation of circumstances and education, forgets that circumstances are transformed by men and that the educator himself must be educated. It must hence split society into two parts — of which one is lifted up above it.

The coincidence of the transforming of circumstances and of human activity or self-transformation can be grasped and rationally understood only as *revolutionary practice*.

/[53]/

4)

Feuerbach starts out from the fact of religious self-alienation, of the duplication of the world into a religious and a worldly one. His work consists in dissolving the religious world into its worldly foundation. But that the worldly foundation lifts itself up from itself above itself and fixes to itself a self-subsistent kingdom in the clouds can only be explained by the self-tearing and self-contradicting of this worldly foundation. This itself must, therefore, in itself be both understood in its contradiction and practically revolutionized. Therefore, e.g., after the earthly family has been

Geheimnis der heiligen Familie entdeckt ist, muß nun erstere selbst theoretisch und praktisch vernichtet werden.

5)

Feuerbach, mit dem *abstrakten Denken* nicht zufrieden, will die *Anschauung*; aber er faßt die Sinnlichkeit nicht als *praktische* menschlich-sinnliche Tätigkeit.

/[54]/

6)

Feuerbach löst das religiöse Wesen in das *menschliche* Wesen auf. Aber das menschliche Wesen ist kein dem einzelnen Individuum inwohnendes Abstraktum. In seiner Wirklichkeit ist es das ensemble der gesellschaftlichen Verhältnisse.

Feuerbach, der auf die Kritik dieses wirklichen Wesens nicht eingeht, ist daher gezwungen:

1. von dem geschichtlichen Verlauf zu abstrahieren und das religiöse Gemüt für sich zu fixieren, und ein abstrakt — *isoliert* — menschliches Individuum vorauszusetzen.

2. Das Wesen kann daher nur als „Gattung“, als innere, stumme, die vielen Individuen *natürlich* verbindende Allgemeinheit gefaßt werden.

7)

Feuerbach sieht daher nicht, daß das „religiöse Gemüt“ selbst ein gesellschaftliches Produkt ist, und daß das

discovered as the secret of the holy family, the former must then itself be theoretically and practically annihilated.

5)

Feuerbach, not satisfied with *abstract thinking*, wants *intuition*; but he does not grasp sensibility as *practical*, human-sensible activity.

/[54]/

6)

Feuerbach dissolves the religious essence into the *human* essence. But the human essence is no abstraction dwelling in single individual. In its actuality it is the ensemble of the social relationships.

Feuerbach, who does not enter into the critique of this actual essence, is hence forced:

1. to abstract religious sentiment from the historical process and to fix it for itself, and to presuppose an abstract — *isolated* — human individual

2. The essence can hence be grasped only as “genus,” as an inward, dumb generality which *naturally* binds the many individuals.

7)

Feuerbach hence does not see that the “religious sentiment” itself is a social product, and that the

abstrakte Individuum, das er analysiert, einer bestimmten Gesellschaftsform angehört.

/[55]/

8)

Alles gesellschaftliche Leben ist wesentlich *praktisch*. Alle Mysterien, welche die Theorie zum Mystizismus[us] veranlassen, finden ihre rationelle Lösung in der menschlichen Praxis und in dem Begreifen dieser Praxis.

9)

Das Höchste, wozu der anschauende Materialismus kommt, d. h. der Materialismus, der die Sinnlichkeit nicht als praktische Tätigkeit begreift, ist die Anschauung der einzelnen Individuen und der bürgerlichen Gesellschaft.

10)

Der Standpunkt des alten Materialismus ist die bürgerliche Gesellschaft, der Standpunkt des neuen die menschliche Gesellschaft oder die gesellschaftliche Menschheit.

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11)

Die Philosophen haben die Welt nur verschieden *interpretiert*, es kömmt drauf an, sie zu *verändern*.

abstract individual whom he analyses belongs to a determinate form of society.

/[55]/

8)

All social life is essentially *practical*. All mysteries which lead theory to mysticism, find their rational solution in human practice and in the conceiving of this practice.

9)

The highest point at which intuiting materialism arrives, i.e., materialism which does not conceive sensibility as practical activity, is intuition of single individuals and of civil society.

10)

The standpoint of the old materialism is civil society; the standpoint of the new, human society or social humanity.

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11)

Philosophers have only *interpreted* the world differently, the point is to *transform* it.





## Note on the Titles and the First and Last Editions and Translations

In Marx's *Notebook from the years 1844-1847* the "Theses on Feuerbach" appear under the title: "1) ad Feuerbach." They were published for the first time by Friedrich Engels, as appendix to his work *Ludwig Feuerbach und der Ausgang der klassischen deutschen Philosophie* (*Ludwig Feuerbach and the End of the Classical German Philosophy*), in Stuttgart: Dietz, 1888, and headed here "Marx on Feuerbach. (Jotted Down in Brussels in the Spring of 1845)." This change of title is the first of the set of those introduced by Engels into the text. In its original form, it will be published for the first time by David Riazanov in the volume 1 of the *Arkhir K. Marksa i F. Engel'sa* (*Archive of K. Marx and F. Engels*), journal of the Institute of K. Marx and F. Engels directed by him, in Moscow: Editorial House of the State, 1924. The last edition of the original text is that of the new MEGA, Section IV, volume 3, made by Georgi Bagaturia and others, and published by the *Internationale Marx-Engels-Stiftung* (*International Marx-Engels-Foundation*) in Berlin: Akademie Verlag, 1998.

In the preliminary note to his work, Engels described the eleven short writings as "theses on Feuerbach."<sup>1</sup> It is

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1. Engels. „[Vorbemerkung]“ to *Ludwig Feuerbach*. P. VII,

attributed to the Institute of Marxism Leninism the creation of the title “Theses on Feuerbach” based on the description of Engels.<sup>2</sup> But in reality the first readers of this document, obviously in accord with that description, began spontaneously to call each of these aphorisms ‘thesis on Feuerbach’ or simply ‘thesis’ (the “on Feuerbach” being implicated), and the whole, “Theses on Feuerbach.” Thus, for instance, Lenin in *Materialism and Empiriocriticism*<sup>3</sup> published in 1909. The Institute of Marxism Leninism, founded as Institute of K. Marx and F. Engels in 1921, has simply confirmed a designation already constituted as title by the reading public.

The first English translation of this document is that of Austin Lewis, included in his version of Frederick Engels’s *Ludwig Feuerbach and the End of the Classical German Philosophy* under the title *The Roots of the Socialist Philosophy*, Chicago: Charles H. Kerr, 1903. The author of the first English rendering of the original text is Roy Pascal, who published it as appendix to his translation of “Parts I and III” of *The German Ideology*, London: Lawrence and Wishart, 1938. The present translation was first published in Bonn, 2019. I have afterward accomplished another one appeared in Bonn, 2020, under the title: *Karl Marx’s Theses on Feuerbach. A New English Translation based on the*

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2. See “Anmerkungen” (Notes), 1, to MEW. Vol. 3. P. 547. “Notes,” 1, to MECW. Vol. 5. P. 585.
  3. *Materialism and Empiriocriticism*, in V. I. Lenin, *Collected Works*. Vol. 14. Moscow: Progress Publishers, 1977. Pp. 104-105

*New Marx-Engels-Gesamtausgabe*. These ones are, as far as I know, the most recent English translations of the “Theses on Feuerbach.”

# **The Summarizing Thesis Elf**

**11)**

**Die Philosophen haben die Welt nur  
verschieden *interpretiert*, es kömmt  
drauf an sie zu *verändern*.**

Facsimile of Thesis 11 on Feuerbach  
from Karl Marx's *Notebook from the Years 1844-1847*

<sup>11</sup>  
 2.  $\frac{1}{2} \log 2$  ist die halbe Zahl der  
 ungenutzten Informationen, die durch  
 die Wahl erhalten werden.



# References

## 1. Basis of the Translation and Edition

### 1. Text

Marx, Karl. „1) ad Feuerbach.“ In „Anhang“ (Appendix) to *Karl Marx, Friedrich Engels. Die deutsche Ideologie. Kritik der neuesten deutschen Philosophie in ihren Repräsentanten Feuerbach, B. Bauer und Stirner, und des deutschen Sozialismus in seinen verschiedenen Propheten 1845-1846*. Volume 5 of Section I of Karl Marx, Friedrich Engels. *Historisch-kritische Gesamtausgabe (Historical-Critical Edition of the Complete Works of Karl Marx and Friedrich Engels, MEGA). Werke, Schriften, Briefe*. Edited by Vladimir V. Adoratzki on behalf of the Marx-Engels-Lenin Institute in Moscow. Berlin: Marx-Engels-Verlag 1932. Pp. 533-535. Previously published in *Archiv K. Marksa i F. Engel'sa (Archiv of K. Marx and F. Engels)*. Book 1. Volume 1. Edited and translated by David B. Ryazanov, director of the Marx-Engels-Institute. Moscow: Gosudarstvennoe Izdatelstvo, 1924. Pp. 200-202. Facsimile: pp. 203-207.

Marx, Karl. “[Thesen über Feuerbach] 1. ad Feuerbach.” In Karl Marx, Friedrich Engels. *Werke*. Volume 3: *Karl Marx und Friedrich Engels 1845-1846*. Published by the



Institut für Marxismus-Leninismus beim ZK der SED (attached to the Central Committee of the Socialist Unity Party of Germany). Berlin: Dietz Verlag 1958. Pp. 5-7.

## 2. Reading

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